

Chest Success Concerns Many

My dear People,
May I call, once again, to your attention the annual Community Chest and Red Cross Campaign. I do so because the success of this Campaign vitally concerns so many agencies carrying on very necessary programs, programs dealing with human life at every age and in many fields of charitable activity.

These programs deserve our support.
Rather than carry their individual appeals to each of us, in an endless series of collections, they join in this one majestic effort which combines them all in one annual Campaign.

Let it be understood that the needs of these agencies are carefully scrutinized by a competent, sympathetic, and impartial committee of the Chest, a committee concerned with a judicious use of your funds, and in helping every agency meanwhile with the necessary aid for carrying out its work efficiently.

In the dispensation of these funds, we find a recognition of the important place religion and religious groups play in the Community Chest and Red Cross services. Your Chest is a great citadel of brotherhood in the Community.

I beg, therefore, that in the words of the Campaign Slogan for 1960 "you give your full share," as James Lowell expressed it:

"Not what we give, but what we share,
For the gift, without the giver, is bare."

May God bless you, our Chest Campaign of 1960, and all those, who by their zeal, efforts, and generosity will make it an outstanding success.

Your devoted shepherd in Christ,
JAMES E. KEARNEY
Bishop of Rochester

Pioneered in Town Of Greece

School Bus Law Aids All Pupils

New York State took a major step forward this week in the American tradition of "liberty and justice for all."

The step amounted to a bus ride.

And the Town of Greece deserves a special accolade for its pioneering role in the story.

Governor Rockefeller has signed into New York State law the hotly-debated, almost-defeated Spino-Brennan bill to guarantee bus rides to pupils of both public and parochial schools.

The law gives official recognition to the needs of all children and removes discriminatory aspects of the law hitherto in effect.

The Governor and the legislators pushed the proposal into law despite strong opposition from enemies of the parochial school system.

We owe Mr. Rockefeller and our state law makers a word of thanks for their sense of justice in recognizing the rights of citizens to send their children to the school of their choice without being penalized for it.

Many other states do not enjoy a comparable freedom.

The new New York law, which goes into effect in September, 1961, requires school districts to provide bus rides for public and parochial school pupils alike. Actually many school districts are already operating on this basis. Chief complaint of the former law was its arbitrary nature which left the decision up to local boards whether they would provide bus rides or not for parochial school pupils.

Most of the boards had an annual meeting to decide the issue and Catholic parents were required to attend somewhat in the guise of beggars to plead another year's bus ride services for their children.

While the vast majority of requests were promptly accepted, there remained the hazard of refusal and the always uncomfortable position of being a favor-asker.

The new law blots out this "second-class citizenship" stigma and recognizes the rights of all pupils to have a bus ride if their health and welfare require it.

How does the Town of Greece figure as the hero of the story?

The Greece Central school district pioneered the "rides for all" system long before even the old state law was put into effect. Back in 1928 when the Greece district was centralized and incorporated, school officials there proposed a permanent agreement to provide bus rides for all pupils. This was the first district in the state to incorporate on this basis. This system has served as an example when legislators began to consider the idea for a state-wide arrangement.

What Greece spearheaded in 1928 has at last become the law for the entire state. We are confident all citizens will benefit from this progress.

Instant Prayers

TAICHUNG — Prayers are sometimes answered too quickly. This American missionary discovered.

At the height of a severe drought here, Father Francis X. Keelan, M.M., of Cambridge, Mass., begged his parishioners attending Mass in a country chapel to pray for rain.

Were their prayers answered? The Cambridge Mass. priest answered that the heaviest downpour that ever hit these parts.

COURIER-JOURNAL
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Friday, May 6, 1960 Vol. 71 No. 32

MOST REV. JAMES E. KEARNEY, D.D., President

MAIN OFFICE — 110 E. Main St., Rochester 1, N. Y.
ADMINISTRATIVE OFFICE — 41 Grand Ave., Auburn 1, N. Y.
CATHOLIC OFFICE — 217 Main St., Lake St. Bldg. 2-2100 or 2-2400

Second class postage paid at the Post Office at Rochester, N. Y.
Acceptance for mailing at special rate of postage provided for in U. S. Post Office Act of October 3, 1917.
Postage paid by addressee at U. S. 12-50
Circuit Court, Southern District of New York

East Germany

Red Fist Fails To Smash Faith

By MANFRED WENZEL

Bonn — (NC)—The Catholic Church in East Germany is caught in the deadly grip of an iron-fisted communism.

It is on the firing line of red propaganda, the target of systematic sniping and saturation bombardment.

Yet, by a curious twist of history, Catholics in East Germany are more than twice as numerous as they were before communism took power there.

The expulsion of German peoples from territories now under Polish administration and from Czechoslovakia's Sudetenland brought more than a million new Catholics into the Soviet Zone of Germany.

While the pre-war Catholic population of what is now East Germany did not exceed 400,000, the present Catholic population of that territory now stands at 1,900,000 out of a total population of 18,000,000.

Behind a facade of constitutional freedom of religion the Red regime of East Germany is actively pursuing a policy of repression and persecution.

Priests, religious and laymen are imprisoned. Catholic associations, an outstanding feature of German Catholic life, are forbidden. Catholic schools are not allowed and religious instruction is banned from high schools and most elementary schools. Catholics are impeded from leaving the Soviet Zone to attend retreats or conventions.

THE COMMUNIST authorities stopped the importation of Catholic newspapers and periodicals from West Germany in 1949, and later from West Berlin as well.

After long negotiations the Catholics were permitted to publish two periodicals, the East Berlin weekly *St. Hedwig's Paper* and the Leipzig fortnightly *Tag des Herrn* (The Lord's Day). But the regime limits their circulation to 25,000 and 100,000, respectively by means of meager newspaper allocations.

Every edition is censored before distribution and sometimes an entire edition is confiscated even for the publication of a pastoral letter.

The government's aim to make dialectical materialism — the fundamental doctrine of Marxist communism — the state religion is evidenced in its "youth initiation ceremonies" which are designed to replace Christian confirmation. In a joint pastoral letter of May, 1958, the East German Bishops stated:

"Young people are the object of an intensified oppression by propaganda for youth initiation ceremonies. In spite of repeated assurances even of the highest governmental dignitaries that participation (in these ceremonies) would be voluntary, strong pressure is imposed on the adolescents. It is obvious that those who refuse to take part in these ceremonies are the object of discrimination when they seek jobs."

In 1954 the Bishops had stated, "The youth initiation rites, based on a materialistic ideology, are incompatible with the Catholic religion."

The Reds claim, however, that attendance at the youth dedication ceremonies has increased by leaps and bounds. In a radio broadcast from the Soviet sector of Berlin on April 15, a communist spokesman said that in the 1955 "youth dedication" in East Germany, only 18 per cent of the boys and girls "took the vow of loyalty to the worker-peasant state and its



Tower Gate at Heidelberg, West Germany, is picturesque reminder of medieval era. Students from nations around the world attend college in famed village. In East Germany, however, where Communists are in control, schools, churches are all in chains. Germans have retained faith despite strong Red pressure.

ternational friendship and peace."

This year, he said, the figure stands at 44 per cent.

In 1958 the East German government augmented its youth initiation rites with communist birth, marriage funeral ceremonies designed to take the place of the Christian sacraments and rites.

In that same year Walter Ulbricht, Communist party secretary and deputy prime minister, proclaimed the "Ten Commandments of Socialist Morals." They begin:

"Thou shalt struggle for the international solidarity of the working class as well as for the cooperation of all socialist countries."

"Thou shalt love thy country and be ready to defend the workers' and peasants' regime with all thy strength."

The eighth of these ten socialist commandments orders: "Thou shalt educate thy children in a spirit of peace and socialism."

Since 1951 the communist authorities have refused to allow seminarians to study outside East Germany. Because there was no seminary in East Germany, this threatened to cut off the supply of priests at its source. The East German Bishops therefore have founded their own seminary at Erfurt.

Despite oppression and restrictions, a greater proportion of young Catholic men in East Germany enter the seminary than in West Germany.

Yet a shortage of priests is one of the Church's major problems in East Germany. There are 1,350 priests for 1,900,000 Catholics, or one priest for more than 1,400 Catholics.

For 940 parishes and 4,000 missions there are only 650 churches. Masses are said in barracks, hotels and in churches of other denominations. In the Diocese of Meissen alone Catholics depend on the kindness of Lutheran clergymen to the extent that 700 Lutheran churches are used for the celebration of Mass for Catholics.

The overwhelming influx of German-speaking Catholics who were expelled or who fled from other countries or former German territories after World War II has multiplied the work of native East German priests.

For instance, the parish of Zeitz near Leipzig had 2,000 Catholics before World War II. It now has 20,000 Catholics living in 154 villages. The parish of Markersburg in Saxony had 900 Catholics before the war, and now has 5,500 Catholics in 41 villages.

Of the four million displaced persons who moved to East Germany after World War II,

1,400,000 were Catholics. Many of these have fled to West Germany. Hundreds of thousands of Catholics from the Polish, Czech and Sudetenland settled in areas that had been overwhelmingly Protestant.

In the district of Saxony-Anhalt, Catholics increased from 264,000 to 800,000; in Thuringia from 4,500 to 800,000; in Mecklenburg from 32,000 to more than 200,000.

The problems of ministering with few priests to these new arrivals and the older Catholics are further complicated by the inability of many bishops to reach parts of their diocese located within East Germany. Only one bishop, Meissen, is situated entirely within the Red-dominated East Germany.

The frontier separating West Germany from East Germany cuts through the sees of Paderborn, Fulda, Osnabrück and Würzburg, and also puts a tiny part of the West German see of Hildesheim within East Germany. The diocese of Berlin, except for the area of West Berlin, is within Red-ruled territory.

To care for Catholics in those parts of West German dioceses behind the Iron Curtain, the Bishops of these dioceses and the Holy See have appointed administrators, most of whom are auxiliary bishops.

Sacred Heart Year Peace in Homes

By REV. LOUIS J. HOHMAN

The threat of the hydrogen bomb has made our world cry out for peace as it never has before. Still there is no peace. The cold war goes on, and everyone realizes it will take only a spark to set the whole world literally afire.

For the most part the search for peace has been on the diplomatic level. It is our firm belief that it can never be achieved on a solid basis in this manner. Peace comes from within the individual. Unless this inward peace can be procured, there is no hope for world peace.

Likewise, how can we have peace among nations when we behold the great tragedy of dissension within families? The home of all places should be a sanctuary of peace and love. Far too often it is a hotbed of quarrelling, self-assertion, and worse.

The overloaded dockets of divorce courts, domestic relations courts, and marriage counselors betoken the widespread lack of peace within family circles.

THESE REPRESENT only the more violent and public cases. What about the internal frictions and fights which are never revealed outside the home? The flagrant disobediences of wayward children, fighting among brothers and sisters, the inconsiderateness of husbands for wives and wives for husbands, the profanity, striking in anger, meanness, bickering, and the deviling "home sweet home" in countless incidents. Sorrow and heartbreak are commonplace in many.

A cure for this lack of peace is often sought in an unending series of gimmicks, panaceas, methods, etc. The trouble is these usually attack the symptoms only and so are at most temporary. As in any problem, the root causes must be discovered and destroyed.

The root cause of family trouble in most cases is merely selfishness, the lack of love. Where there is willingness to hurt there can be no true love. Nor can there be lasting love where we depend upon the unbroken goodness and benevolence of those with whom we live.

Every one of us has faults, according to St. Basil. Bearing with those faults requires more than natural goodness, natural motives.

This is where Christianity comes in. And it is where the love of Christ, devotion to His Sacred Heart comes in. When Jesus was born, the angels sang a son of "Peace on earth" to the shepherds. When he appeared to the Apostles after his Resurrection, at the end of his life on earth, he greeted them, "Peace be to you."

The message of peace is fundamental to Christianity and is rooted in the love of Christ for all men. For us it must be rooted in our love for Him and for our fellow men for His sake. It should find its realization preeminently in Christian love.

HOW DOES the love of Jesus Christ bring peace? First, it is completely unselfish. It is willing to give and serve without counting costs. It is not self-assertive. It is not stubborn in demanding its rights. Secondly, it sees the members of one's family as not merely related by ties of blood, but sees each as of infinite worth and beauty in the same way Christ saw it when he died for each.

The true happiness of each must be supremely important to all the rest in the family. Thirdly, the love of Jesus Christ unites a family in his Person. Identifies all its members with him.

Surely it is a time to revitalize the spiritual life of the family, an opportunity to make it another family communion day; a day on which we call for the intercession of Mary, asking her assistance in the difficult days ahead.

Mary, the Mother of God had all the problems, and more, that are to be faced by our mothers. She certainly knew what it was like to be uncertain of one's daily bread, for she lived in a country and at a time when families were frequent victims of periodical drought and unceasing warfare. Above all, she knew what it was like to tremble for the life of a beloved Child, threatened by wicked men.

Yet, through it all she exercised her love and her faith. Today, we and our mothers are called for the same purpose — love and faith.

May we, the sons and daughters of the mothers of this land give first, spiritually, a present for those we are about to honor. The lot, the jewelry, the new shoes, etc., will do quite well. But the most effective gift will be the spiritual offering that our mothers will have the grace and strength to carry out their duty tasks in keeping with their divine dignity. — GERALD E. KERRY.

Reapings At Random

Spiritual Remedy For Sentimental Viewpoint

On Sunday all of us Americans turn out to church and sing hymns and pray with one another in honoring them. For one day, at least, we attempt to penetrate the great mystery of maternity and to unravel the complex workings of love, which is the proper foundation of all motherhood.

Some truths, indeed, are clear. We know that God has given to all mankind a capacity for love, and we know that all true love is productive of good.

We know too that the unique kind of love which exists between husband and wife is productive of the greatest good which man can possess, short of God Himself, and that is human life. The bride gives herself freely and generously to her beloved and the fruit of their mutual love is life.

Once the bride becomes a mother she can live no longer for herself alone. The perfection of her motherhood is measured by her selflessness. But selflessness is not achieved in a day, and so it may also be said that her perfection as a bride must also be measured by her selflessness. Her maternity itself is the reward, the fruit of her selfless love.

Nowhere can this be seen more clearly than in the case of Mary, Our Mother. Having chosen to love God, she became a vessel of grace, the light of Divine

confused when a messenger from God told her that she was to become the mother of the Redeemer.

The angel explained how it would be done and then Mary, the completely selfless lover of God, said simply, "So it done unto me according to thy word."

Mary's selflessness gave Christ to the world. But to the perfect mother Mary gave more than a man to the world. She gave the world God. And she gave more than a human life to the world, for her cooperation with God made it possible for man to receive the Life of God, the way God wants him to receive it, through Christ.

Since the times of Mary, then, the vision of the ideal mother has taken on a new dimension. If Mary is the perfect mother, which she is, and if she gave more than a human life to the world, then any other mother who approaches the ideal will also give more than a human life to the world. Through her cooperation with God she too, insofar as God allows, will give the Life of God to the world.

No woman is intended to be the mother of a mere human being. Her child is destined to become a new Son of God, a human being in whose soul the light of Divine

True, the final fashioning of his new "lover of God" will be God's own work, but God calls each mother to the task of so preparing the soil of her child that it is receptive to and protective of the Divine Life which God will place within it.

To every mother, then, God offers a twofold maternity, a natural one and a spiritual one. The natural maternity is the result of her selfless love of her natural beloved. The spiritual maternity is the result of her selfless love of her Divine Beloved, and this maternity perfects and completes the other.

Having said all this one must admit that the true purpose of Mother's Day is being lost in a welter of commercialism. What was originally intended to be a solemn reminder of the importance of motherhood has now degenerated in many areas to an excuse to exploit the sentimental.

Yet there is a tremendous opportunity for parents and educators to use the day to remind young people of their place in the family. To remind them of their obligations to their mothers (and their fathers), and to encourage a greater respect for parenthood.

Yes, Mother's Day is going to be like any other day. There's a very little commercialism and a very little sentimentality in the red